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File No. कमला विजयमालदकम

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(1)

Śukanāsopadeśaḥ

तात — Vocative singular. तात is a term of endearment in Sanskrit. It is employed for a respectable person, father and child: [illegible]

चन्द्रापीड — Vocative singular of चन्द्रापीड, the name of the son of तारापीड, the king of Ujjayini. चन्द्रापीड is leaving for the Digvijaya, the conquest of the quarters. Śukanāsa, the minister of Tārāpīḍa, feels called upon to offer him words of advice on an occasion which would put him into a [illegible] future.

विदितवेदितव्यस्य — One who knows (all) that is to be known. विदित — √विद् + क्त. वेदितव्य — √विद् + तव्य. विदितं वेदितव्यं येन सः विदितवेदितव्यः, बहुव्रीहि compound. विदितवेदितव्यस्य — genitive singular of विदितवेदितव्य.

अधीतसर्वशास्त्रस्य — 'One who has read all the Śāstras.' सर्वाणि शास्त्राणि इति सर्वशास्त्राणि, Karmadhāraya Tatpuruṣa compound. अधीतानि सर्वशास्त्राणि येन सः अधीतसर्वशास्त्रः, Bahuvrīhi compound. अधीतसर्वशास्त्रस्य — genitive singular of अधीतसर्वशास्त्र. अधीत — Preposition अधि + इ(ङ्) [to study] + क्त. शास्त्र means a text. It has been defined in an old verse as:

ते — 'yours'. Genitive singular of the pronoun युष्मद्. According to Pāṇini sūtra: तेमयावेकवचनस्य (8.1.22) युष्मद् is substituted by ते both in Dative and Genitive singular.

नाल्पमप्युपदेष्टव्यमस्ति — न + अस्ति + अल्पम् + अपि + उपदेष्टव्यम् + अस्ति

अपि — 'much'. An indeclinable.

उपदेष्टव्यम् — उप + √दिश् + तव्य (to be told, to be advised)

निसर्गतः — By nature. निसर्गतः = निसर्गात्. The Ablative is substituted by तसिल् [illegible]

एव — only. This is explained in Sanskrit grammatical texts as — एवकारः इतरव्यावर्तकः," एव precludes any possibility of any other thing taking place.

अभानुभेद्यम् — which cannot be pierced even by the sun. भानुना भेद्यम् इति भानुभेद्यम् तृतीया तत्पुरुष compound. न भवति इति, अभानुभेद्यम्, नञ् तत्पुरुष compound.

भेद्यम् — that which can be pierced. भिद् + यत् (a gerundive suffix enjoined by Pāṇini: ऋहलोर्ण्यत् ... in the sense of ...

अरत्नालोकच्छेद्यम् — which cannot be shattered (or removed) even by the light of gems! रत्नानाम् आलोकः (light) रत्नालोकः षष्ठी तत्पुरुष compound. रत्नालोकेन छेद्यम् इति रत्नालोकच्छेद्यम् तृतीया तत्पुरुष compound. न भवति इति अरत्नालोकच्छेद्यम्, नञ् तत्पुरुष compound.
छेद्यम् — which can be cut. छिद् + यत्. See note on भेद्यम्.

अप्रदीपप्रभापनेयम् — which cannot be removed even by the light of lamps. प्रदीपानाम् प्रभा (= light) प्रदीपप्रभा, षष्ठी तत्पुरुष compound. प्रदीपप्रभया अपनेयम् प्रदीपप्रभापनेयम् तृतीया तत्पुरुष compound. न भवति इति अप्रदीपप्रभापनेयम् नञ् तत्पुरुष compound.
अपनेयम् — अप + नी + यत् (a gerundive suffix यत् is enjoined here by Pāṇini: अचो यत् ( ).

अतिगहनम् — very thick. अतिशयेन गहनम्, प्रादिसमासः, ...
तमः — darkness, ..., pride or arrogance.

यौवनप्रभवम् — arising out of youth. यौवनं प्रभवो यस्य तत् बहुव्रीहि compound.
प्रभवः — the place of arising (उत्पत्तिस्थानम्) प्र + भू + अप् (कृत् suffix) enjoined by Pāṇini: ऋदोरप्.

([illegible])

(3)

अपरिणामोपशमः – not subsiding even in old age. परिणामे (= वृद्धावस्थायाम्, old age) उपशमः (= शान्तिः, abatement) यस्य सः परिणामोपशमः, बहुव्रीहि compound. न भवति इति अपरिणामोपशमः, नञ् तत्पुरुष compound. परिणाम – परि + नम् + घञ् (by Pāṇ. [illegible]). उपशमः – उप + शम् + घञ् (idid). The वृद्धि is barred here by Pāṇ. नोदात्तोपदेशस्य मान्तस्यानाचमेः ( ).

दारुणः – hard, strong.

लक्ष्मीमदः – ~~[illegible]~~ pride of wealth. (= pride) लक्ष्म्याः मदः लक्ष्मीमदः, षष्ठी तत्पुरुष compound. cf. माद्ये विभूतिः [illegible] न [illegible].

कष्टम् – ~~[illegible]~~ difficult(y) hard to cure) ~~[illegible]~~
~~[illegible]~~.

अनञ्जनवर्तिसाध्यम् – ~~[illegible]~~ which cannot be cured even by a stick of collyrium. अञ्जनस्य वर्तिः (= stick) अञ्जनवर्तिः, षष्ठी तत्पुरुष compound. अञ्जनवर्त्या साध्यम् इति अञ्जनवर्तिसाध्यम्, तृतीया तत्पुरुष compound. न भवति इति अनञ्जनवर्तिसाध्यम्, नञ् तत्पुरुष compound. साध्यम् – साध् + यत् (gerundive (कृत्य) suffix, optional) by Pāṇ. [illegible] ( ). The Indian medicinal texts prescribe an application of a collyrium stick [illegible] medicines for curing a disease called timira, darkness of eyes, partial blindness, vide Śārṅgadharasaṃhitā, Part III, 13.71 – तिमिरं [illegible] [illegible] [illegible]। [illegible] [illegible] [illegible] [illegible]॥ Because a collyrium stick was applied at night, [illegible] arose, [illegible] known as [illegible] वर्तिः.

अपरम् – another.

ऐश्वर्यतिमिरान्धचक्षुषः — whose ... the blindness ~~caused by ... prudence~~ ... caused by wealth. ~~तिमिर~~ [illegible] ... (by P.a. ... तस्य भावस्तत्वौ) तिमिरेण अन्धं ... इति तिमिरान्धम्, तृतीया तत्पुरुष compound. ऐश्वर्यमेव तिमिरान्धचक्षुः इति ऐश्वर्यतिमिरान्धचक्षुः, तृतीया तत्पुरुष compound. ऐश्वर्य — ईश्वरस्य भावः ऐश्वर्यम्, ईश्वर + ष्यञ् by P.a. गुणवचनब्राह्मणादिभ्यः कर्मणि च ( )

अशिशिरोपचारहार्यः: — which cannot be removed (allayed) even by cold applications. शिशिराः उपचारा इति शिशिरोपचाराः, कर्मधारय तत्पुरुष compound, शिशिरोपचारैः हार्यः, तृतीया तत्पुरुष compound, न ... इति अशिशिरोपचारहार्यः, नञ् तत्पुरुष compound. हार्यः — which can be removed, हृ + ण्यत् by P.a. ऋहलोर्ण्यत्.

अतितीव्रः: — very strong. प्रादि compound by P.a. कुगतिप्रादयः, अतिगतः (अतिशयेन गतः) तीव्रः इति अतितीव्रः, [illegible]

दर्पदाहज्वरोष्मा — the feverish heat due to pride. ~~दर्प एव~~ दाहप्रधानो ज्वर इति दाहज्वरः मध्यमपदलोपी तत्पुरुष compound. दर्प एव दाहज्वरः इति दर्पदाहज्वरः, a (तत्पुरुष) ~~[illegible] compound~~ of दर्पदाहज्वरस्य उष्मा (= heat) दर्पदाहज्वरोष्मा, षष्ठी तत्पुरुष compound.

compound of [illegible] मयूर [illegible]

सततम् — continuously

अमूलमन्त्रगम्यः: — which cannot be pacified (remedied) even by medicinal herbs or the poison-removing incantations (मन्त्र). मूलानि (= medicinal herbs) मन्त्राश्च (incantations) ~~[illegible] compound~~ इति मूलमन्त्राः. मूलमन्त्रैः गम्यः: (= which can be pacified, remedied) इति मूलमन्त्रगम्यः: तृतीया तत्पुरुष compound. न मूलमन्त्रगम्यः इति अमूलमन्त्रगम्यः, नञ् तत्पुरुष [illegible]

[illegible] ... will have be learned by [illegible]: [illegible]
[illegible]:

विषम: — a hard thing. वि + सम = un-even.

विषयविचारणादमोहः: — an attachment which follows a wise perusal of the sense-objects. विषया: (= sense objects) तेषां विचारः a (तत्पुरुष) compound इति विचारणं [illegible]
[illegible]
विचारणात् अमोहः इति विषयविचारणात्: षष्ठी तत्पुरुष compound. विषयविचारणादमोहः: (= enchantment infatuation) षष्ठी तत्पुरुष compound.

~~नित्यम् — always.~~ Adverb.

[illegible] स्नानशौचकारकः: — which cannot be honoured (~~purified~~) by purification from bath due to ablutions. स्नानं च शौचं च (ablutions) इति स्नानशौचे द्वन्द्व compound. स्नानशौचाभ्याम् अशक्यः इति स्नानशौचाशक्यः तृतीया तत्पुरुष compound. [illegible] इति [illegible] नञ् तत्पुरुष compound. [illegible] + [illegible] by [illegible]. [illegible]

बलवान् — very strong. बलम् अस्यास्तीति बल + मतुप् by [illegible]. तदस्यास्तीति मतुप्.

रागमलापकर्षः: — a taint of the dirt of sensuous ~~impurity~~ of attachment.
रागः (= attachment) एव मलम् a (तत्पुरुष) compound [illegible] [illegible] तत्पुरुष compound [illegible] [illegible]: [illegible] षष्ठी तत्पुरुष compound.
रागः — रञ्ज् + घञ् by P. सू. (3.3.18). [illegible]: [illegible] + [illegible] + [illegible] (ideal).

~~[illegible] — [illegible]~~
[illegible]

[illegible] स्नान[illegible]बोधः — where [illegible] awakening [illegible] after night. [illegible]: [illegible] (= end) [illegible], षष्ठी तत्पुरुष compound. [illegible] बोधः (= awakening) [illegible] [illegible] compound. [illegible] इति [illegible] [illegible] तत्पुरुष compound. [illegible] = [illegible] + [illegible]

+ ल्युट् (अन). प्रबोध: — प्र + बुध् (Vide पा. भावे 3.3.18).

✓ ~~[illegible] — [illegible].~~

राजन्य सुरत [illegible] निपातनिद्रा — the sleep caused by the disease called सन्निपात [illegible] form of enjoyment of [illegible] राजन्य सुरतम्, षष्ठी तत्पुरुष compound. राजन्य सुरतस्य सन्निपात: [illegible] तत्पुरुष compound [illegible] राजन्य सुरत सन्निपातनिद्रा, षष्ठीतत्पुरुष compound. सन्निपात — name of a disease which causes derangement on account of disturbance of [illegible] humours.

~~[illegible]~~ विस्तरेण — in detail

प्रणिधीयसे — being addressed. प्र + नि + धा Present Second Person Singular Passive Voice. Hence त्वया has to be supplied.

गर्भेश्वरत्वम् — to be born with a silver spoon in one's mouth. गर्भे ईश्वर: गर्भेश्वर: सप्तमी तत्पुरुष compound. गर्भेश्वरस्य भाव: गर्भेश्वरत्वम्. [illegible] गर्भेश्वर + त्व [illegible] भावे त्वतलौ (5.1.119).

अभिनवयौवनत्वम् — fresh youth. अभिनवम् (= fresh) यौवनं (= youth) यस्य स: अभिनवयौवन:, बहुव्रीहि compound. तस्य भाव: अभिनवयौवनत्वम्. अभिनव यौवन + त्व by [illegible] भावे त्वतलौ (5.1.119)

अप्रतिमरूपत्वम् — unparalleled beauty. नास्ति प्रतिमा (= सादृश्यम्, likeness) यस्य तत् अप्रतिमम्, बहुव्रीहि compound. अप्रतिमं रूपं यस्य स: अप्रतिमरूप:, बहुव्रीहि compound. तस्य भाव: अप्रतिमरूपत्वम्. अप्रतिमरूप + त्व [illegible] भावे त्वतलौ (5.1.119).

अमानुष शक्तित्वम् — superhuman power. [illegible] शक्ति: [illegible] मानुष शक्ति:, [illegible] तत्पुरुष compound. [illegible] अमानुष शक्ति:, तस्य भाव: अमानुषशक्तित्वम् अमानुष शक्ति + त्व [illegible] (5.1.119)

~~मद [illegible] ... [illegible]~~ मोहनी + इयम्

अनर्थपरम्परा — ~~[illegible]~~ a series of misfortunes (न + अर्थ [illegible]). अनर्थानां परम्परा अनर्थपरम्परा षष्ठी तत्पुरुष compound.

For a similar idea see Pañcatantra verse:
यौवनं धनसम्पत्तिः प्रभुत्वमविवेकिता।
एकैकमप्यनर्थाय किमु यत्र चतुष्टयम्॥

अविनयानाम् — [illegible]. न विनयः (= [illegible]) इति अविनयः, नञ् तत्पुरुष compound.

एकैकम् — each one

आयतनम् — abode. The Amarakosa gives आयतन in the sense of [illegible]

किमुत — not to speak of [illegible], २.२.६.

समवायः — aggregation. सम् + अव + इ + ~~[illegible]~~ by Pan. एरच् (३.३.५६).

यौवनारम्भे — in the beginning of youth. यौवनस्य आरम्भः यौवनारम्भः षष्ठी तत्पुरुष compound, तस्मिन्.

शरज्जलक्षालननिर्मला — pure on account of being washed by the water of the autumn season. शरदि जलम् शरज्जलम् a (तत्पुरुष) compound [illegible] मयूरव्यंसकादि class (मयूरव्यंसकादयश्च). शरज्जलेन क्षालनम् (= washing) शरज्जलक्षालनम् तृतीया तत्पुरुष compound. शरज्जलक्षालनेन निर्मला शरज्जलक्षालननिर्मला, तृतीया तत्पुरुष compound. निर्मला — निर्गतं मलं यस्याः सा बहुव्रीहि compound.

कालुष्यम् — turbidity. कलुषस्य भावः कालुष्यम्, कलुष + ष्यञ् by Pan. गुणवचनब्राह्मणादिभ्यः कर्मणि च (५.१.१२४).

उपयाति — attains. उप + या (Second Conjugation ~~[illegible]~~) Present Third Person Singular.

बुद्धिः — intellect, बुध् + क्तिन् by Pan. स्त्रियां क्तिन् (३.३.९४).

अनुज्झितधवलता — which has not given up whiteness. धवलस्य भावः धवलता, धवल + तल् by Pan. तस्य भावस्त्वतलौ. उज्झिता धवलता यया सा उज्झितधवलता, बहुव्रीहि compound. न उज्झितधवलता अनुज्झितधवलता, नञ् तत्पुरुष compound

संसक्ता — fixed or attached to sensuous objects { Due to pun here. संसक्ता capable of double interpretation; संसक्ता [illegible], बहुव्रीहि (= fixedness, attachment) [illegible] बहुव्रीहि compound.

यूनाम् — of young men, युवन् genitive plural.

अपैति — comes away. अप + इ (II Conjugation) Present Third Person Singular.

वात्या — strong wind. वातानां समूहो वात्या, वात + य by Pāṇ. पाशादिभ्यो यः (4.2.49).

शुष्कपत्रम् — dry leaf. शुष्कं च पत्रम् शुष्कपत्रम् कर्मधारय तत्पुरुष compound.

समुद्धूतरजोभ्रान्तिः — which has given rise to a delusion of रजोगुण ~~produced from a~~ or which has raised clouds of dust. ~~rising risen~~ रजसो भ्रान्तिः रजोभ्रान्तिः षष्ठी तत्पुरुष compound. { Due to रजस् and भ्रान्ति being capable of double interpretation; रजस् = रजोगुण, and dust; भ्रान्ति = illusion, circular movement. समुद्धूता रजोभ्रान्तिः यया सा समुद्धूतरजोभ्रान्तिः, बहुव्रीहि compound. समुद्धूत — सम् + उद् + धू + क्त. भ्रान्ति — भ्रम् + क्तिन् by Pāṇ. स्त्रियां क्तिन् ( ).

अतिदूरम् — very far, प्रादि समास by Pāṇ. कुगतिप्रादयः ( ). अतिक्रान्तम् (= अतिशयेन गतम्) दूरम्, [illegible] प्रादयो गताद्यर्थे प्रथमया।

आत्मेच्छया — by its own desire. आत्मनः इच्छा आत्मेच्छा, षष्ठी तत्पुरुष compound. तया आत्मेच्छया.

यौवनारम्भे — at the time of youth. यौवनस्य आरम्भः यौवनारम्भः षष्ठी तत्पुरुष compound. तस्मिन्.

पुरुषम् — to a man
~~[illegible]~~ — male

इन्द्रियार्थहारिणी — ~~It~~ which carries away [illegible] from [illegible] of the sense organs. इन्द्रियार्थाः, a (तत्पुरुष) compound [illegible] (इन्द्रियाणां अर्थाः [illegible]) इन्द्रियार्थान् हरति [illegible] इन्द्रियार्थहारिणी — इन्द्रियार्थ + हृ + णिनि by Pāṇ. सुप्यजातौ णिनिस्ताच्छील्ये ( ).

प्रतिदुरन्ता — very hard, (in consequences)
दुःखेन अन्तो यस्याः सा दुरन्ता, बहुव्रीहि compound. (प्रति-इत्यनेन दुरन्ता) इति प्रतिदुरन्ता, (प्रादि ~~समास~~ by Pā. कुगतिप्रादयः, in sense योगगति. ~~इत्येन दुरन्ता~~ + प्रादयो गताद्यर्थे प्रथमया.

उपभोगमृगतृष्णिका — the ever-changing sensuous enjoyment. उपभुज्यन्ते इति उपभोगाः, उप + भुज् + घञ् by Pā. ... उपभोगानां मृगतृष्णिका (=mirage) इति उपभोगमृगतृष्णिका, षष्ठी तत्पुरुष compound.

नवयौवनकषायितात्मन: — One whose mind turbid ~~stained~~ by fresh youth. नवं यौवनम् नवयौवनम्, कर्मधारय तत्पुरुष compound. नवयौवनेन कषायितः इति नवयौवनकषायितः, तृतीया तत्पुरुष compound. (turbid) नवयौवनकषायितः आत्मा यस्य सः नवयौवनकषायितात्मा, तस्य, बहुव्रीहि compound. In this, कषायित — कषायः (stain of attachment or hatred राग or द्वेष) संजातो अस्य, कषाय + इतच् by Pā. तदस्य संजातं तारकादिभ्य इतच् (5.2.36).

सलिलानीव — like waters
सलिलानि + इव

तान्येव — those only, तानि + एव
विषयरसास्वादानि — the sensuous objects. विषयाणां रसास्वादानि, षष्ठी तत्पुरुष compound.

मधुरतराणि — sweeter. मधुर + तरप् by Pā. द्विवचनविभज्योपपदे तरबीयसुनौ (5.3.57)

आपतन्ति — appear. आ + पत् present third person singular. ~~विषयाः स्वदन्ते~~
cf. आपातरम्या ~~विषयाः पर्यवसानपरितापिनः~~.

नितरां: — ~~loss~~ नितरां genitive singular.

नाशयन्ति — ruins. नश् (+ fourth conjugation) + णिच् (causal suffix) third person singular.

दिङ्मोहः — loss of direction. दिशां मोहः, षष्ठी तत्पुरुष compound. मोह — मुह + घञ् by Pā. भावे ( )

उन्मार्गप्रवर्तकः — going astray. उन्मार्गः उत्क्रान्तो मार्गं इति उन्मार्गः, ~~प्रादि~~ प्रादि compound by Pā. कुगतिप्रादयः, in sense of उत्क्रान्तो मार्गः, प्रादयो गताद्यर्थे प्रथमया. → उन्मार्गे प्रवर्तकः इति उन्मार्गप्रवर्तकः, सप्तमी तत्पुरुष compound. प्रवर्तकः — प्रवर्तयतीति प्रवर्तकः, प्र + वृत् + णिच् + ण्वुल् (अक) by Pā. ण्वुल्तृचौ (3.1.133).

पुरुषम् — a man, accusative singular of पुरुष.

अभिषङ्गः — deep attachment. प्रादि compound by Pā. (कुगति प्रादयः ( ). The same is [illegible]; प्रादयो गताद्यर्थे प्रथमया. अभिषङ्गः — अभि + सञ्ज् + घञ् + [illegible] by Pā. Vārtika [illegible] under Pā. [illegible] (3.3.18).

विषयेषु — with regard to objects of senses. Locative plural of विषय.

भवादृशाः — people like you.

भवन्ति — become. भू (First conjugation) Present Third Person Plural.

भाजनानि — the receptacles (the fit persons) is used भाजन in its invariability neuter (नित्यनपुंसकलिङ्गः).

उपदेशानाम् — of instructions. genitive plural. उपदिश्यन्ते इति उपदेशाः — उप + दिश् + घञ् by Pā. [illegible] ( ).

अपगतमले — which has impurity gone. अपगतो मलो यस्मात् तत् [illegible] compound. [illegible] अप + गम् + क्त.

मनसि — mind, locative singular of मनस्.

स्फटिकमणाविव — as in crystal. स्फटिकमणौ + इव. [illegible] compound. the gem called crystal.

रजनिकरगभस्तयः — the rays of moon (= moonbeams). रजनिकरस्य गभस्तयः (= rays) षष्ठी तत्पुरुष compound. रजनिकरः — रजनीं करोति इति रजनी + कृ + ट (अ) by Pā. [illegible]

विशन्ति — enter. विश् (Sixth Conjugation) Present Third Person Plural.

सुखेन — with ease. Instrumental singular of सुख.

उपदेशगुणाः — the merits of advice. उपदेशस्य गुणाः उपदेशगुणाः षष्ठी तत्पुरुष compound.

गुरुवचनम् — the words of elders. गुरूणां वचनम् गुरुवचनम् षष्ठी तत्पुरुष compound.

अमलमपि — even though beneficial. अमलम् = beneficial, advantageous. [illegible]

[illegible] न कुरुते [illegible] न.

[illegible] — Green water

[illegible] — much

उपगमयति — causes उप+गम्+णिच् Present Third person singular.

अत्यन्तखिन्नम् — persisting [illegible]. [illegible] (= [illegible]) [illegible]. [illegible] तत्पुरुष compound.

दुःसहम् — excessive pain.

दुराचारिणं — the wicked person. [illegible] = good, pleasing. [illegible] [illegible] (2.8.86).

[illegible], [illegible] तत्पुरुष compound.

([illegible]) Dear Candrāpīḍa, there remains very little to be advised to you who knows all that is to be known and who has read the śāstras. Only by its very nature the darkness arising out of youth is such as cannot be pierced by the rays of the sun or removed by the light of the gems or dispelled by the light of the lamps. The pride of wealth is very strong and does not subside even in old age. ([illegible])

([illegible]) The blindness caused by the eye-disease of timira in the form of wealth ([illegible]) is troublesome and cannot be cured even by a stick of collyrium. The feverish heat of pride cannot be allayed even by cool appliances. The swoon with the enjoyment of the poison of the sense objects is very troublesome and cannot incessantly be cured even by medicinal herbs and poison-dispelling incantations. ([illegible])

([illegible]) The tinge of the dirt of sensuous attachment is very strong and is always such as cannot be removed even by purification due to bath. The sleep on account of the pleasures of kingdom (disturbance of the reasoning) is terrible and is such as there is no awakening at even at the end of the night. Hence the detailed advice to you.

To be born with a silver spoon in one's mouth, the unaggrieved youth, the fresh youth, the superhuman prowess, all these are a series of troubles. Each one of these is a source of disorders, let alone their aggregation. When in youth begins the intellect, even though on account of having been washed by the waters of the śāstras, generally becomes turbid. The sight of the youth, though not devoid of whiteness becomes red (given to sensuous attachments). Nature at the time of youth, though carried away by its will like strong wind a dry leaf, able to raise the illusion of Rajas just in mind, takes chains of dust. ([illegible])

([illegible])

This enjoyment of sensuous enjoyments has always an unpleasant end. It comes at night dear of the sense organs. One who has mind turned on account of fresh youth on sense object being enjoyed appears without mind more slow ([illegible]) like waters. Deep attachment to sense objects leads a man astray like lots of [illegible] and brings him to ruin. It is proper in you who are object of advice. In a mind free from dirt the merits of advice will enter like the rays of the sun in a crystal.
([illegible])

([illegible]) The ~~words~~ advice of an elderly man ~~having entered~~ the ears of the wicked ~~causes excessive pain~~ when they do enter them as if water [illegible]. While on the others (the good) they bestow greater charm like a garland of [illegible] on the neck of an elephant. It removes ~~highly vicious~~ lots of vices ~~such as~~ [illegible] like the moon the night beginning darkness ([illegible])

~~इतरस्य — अभ्यमिनस्य अन्यस्य,~~

करिणः — of an elephant. Genitive Singular of करिन्

शङ्खाभरणमिव — like an ornament of conch
शङ्खानाम् आभरणम्, षष्ठी तत्पुरुष compound.

आननशोभासमुदयम् —
आननस्य शोभा, षष्ठी तत्पुरुष comp...
आननस्य ~~मुखस्य~~ शोभायाः ~~सौन्दर्यस्य समुदयम्~~
~~उत्पत्तिम्~~ षष्ठी तत्पुरुष compound.

समुदयम् — सम् + उत् + √इण् + अच्.

उपजनयति — adds to the beauty. उप + जन् + णिच् ~~First~~
Present, Third person, Singular.

~~हरति — takes away~~

अतिमलिनमन्धकारमिव — ~~like very thick darkness~~ अतिमलिनम् + अन्धकारम् + इव.
अतिमलिनम् — प्रादि compound.
~~दोषजातं —~~

प्रदोषसमय निशाकर इव — ~~like~~ the moon ~~in the night~~
at the time of the ~~setting~~ beginning of the night.

प्रदोष = प्र + √दुष् + घञ्.
प्रदोषस्य समयः प्रदोषसमयः षष्ठी तत्पुरुष compound
~~रजन्या मुखस्य समयः कालः तस्मिन् निशाकरः चन्द्र इव रजनीमुख-~~
~~काल चन्द्र इव।~~
प्रदोषसमये निशाकरः निशायाः करः षष्ठी तत्पुरुष compound.

(already translated)

गुरूपदेश — good advice of elders. उपदेशः = (उप + दिश + घञ्)
गुरोः उपदेशः गुरूपदेशः = षष्ठी तत्पुरुष compound.

प्रशमहेतुर्वयः परिणाम इव — controls passions like in old age.
परिणाम — परि + नम् + घञ्.

पलितरूपेण — grey hair (black hair turning grey makes one
feel as if the hair have become pure.

पलित = पल् + क्त

शिरीषजालममलीकुर्वन्गुणरूपेण —

शिरीषजानां जालं षष्ठी तत्पुरुष compound

परिणमयति - results in

अयमेव ते ~~काल~~ - This ~~is the~~ only is the time.

अनास्वादितविषयरसस्य - Who has not as yet begun enjoying the objects of passion.

आस्वादित: (आङ् + √स्वाद + क्त)

न आस्वादित: विषयरस: येन स: तस्य बहुव्रीहि Compound.

कुसुमशरशरप्रहारजर्जरिते - thoroughly pierced by the arrows of cupid.

कुसुमशरस्य प्रहारेण जर्जरित: य: स: तस्मिन् (सप्तमी तत्पुरुष Compound)

कुसुमशरशरप्रहारजर्जरिते

प्रहार = प्र + √हृ + घञ्, ~~जर्जरिते~~

जर्जरित - जृ + क्त

हि - indeed

हृदि - in the heart

जलमिव - as in water

गलत्युपदेशम् - The good advice has no footing

उपदेशम् - उप + दिश् + घञ्.

अकारणं - without any reason

दुष्प्रकृतेरन्वय: -

दुष्टा प्रकृति: यस्य स: तस्य दुष्प्रकृते:
बहुव्रीहि Compound.

The good advice of elders ~~is~~ like old age is the cause of controlling passions, by good advice all the vices turn into virtues as in old age the black hair become pure (grey). Candrapida! this is the fittest period ~~of~~ for advice to you because you have not begun to enjoy the objects of passion as yet.

It is true that the man whose heart is thoroughly pierced by the arrows of cupid no amount of good advice can have any effect on him. The man who has no self control

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चन्दनप्रभवो — born of a Sandal wood प्रभवः = प्र + भू + अप्
चन्दनात् प्रभवः यस्य सः बहुव्रीहिः Compound.

दहति — burns

किमनलः — the fire

प्रशमहेतुनापि —
प्र + शम् + घञ्, प्रशमः तस्य हेतुः ~~कारणं~~ तेन = षष्ठी तत्पुरुष Compound

प्रचण्डतरो भवति — becomes even more furious

वडवानलो — Vadavā fire.

वारिणा — by water

गुरूपदेशश्च — and this advice of the elders.
गुरोः उपदेशः गुरूपदेशः — षष्ठी तत्पुरुष Compound.
उपदेशः = उप + दिश् + घञ्.

पुरुषाणामखिलमलप्रक्षालनक्षमंजलं स्नानम् — the bath without water which is able to wash away all the sins of mankind.
अखिलानां ~~सकलानां~~ मलानां प्रक्षालने क्षमं इति अखिल मल — प्रक्षालनक्षमम् सप्तमी तत्पुरुष Compound.

अनुपजातपलितादिवैरूप्यमजरं वृद्धत्वम् — Experience like old age without grey hair or being senile.

On a mind shattered by the arrows of Cupid the instruction flows down like water. To a wicked man high birth and education become sources without any reason of indiscipline. For does not fire from sandalwood burn or forest conflagration become fiercer by water which may otherwise have been a source of its extinguishing. The instruction of the teachers is indeed a bath without water for the people which has the capacity to wash away the entire dirt. It is alertness without old age not leading to such deformities as the grayness of the hair. It adds weight not leading to bulkiness. It is an earring not made of gold and not (looking) vulgar. It is a light without lamp. It is an awakening not leading to uneasiness. This is specially true of kings. Those who counsel give instruction to them are really few and far between. People follow the words of the kings out of fear like echoes. [illegible] and fully blinded by cavities of pride (the kings) do not listen to what is being advised to them and even if they do they ignore it with closed eyes by an elephant [illegible] and cause unhappiness to their teachers who give them good advice. The nature of kings is darkened and is in the depth of senselessness due to the power of conceit. The riches are a source of madness due to false pride. The royal fortune leads to torpor as a result of the version of administration.

Let you, a noble one (given to good things), have a look at fortune itself in the first instance. This fortune the bee having roamed the groves of lotuses formed by a mass of swords, has come out of the milk-ocean with the signs of diversion on account of the separation from those with whom she kept company. She has taken redness of passion from the young leaves of the Pārijāta tree, the constant crookedness from the digit of the moon, unsteadiness from Uccaiḥśravas, the stupefying character from poison, the intoxication from wine, and hardness from the gem

as ~~[illegible]~~ as long [illegible] one.

Even if dharma is kept in a [illegible] even to such difficulty. It happens to [illegible] make the others [illegible] according to [illegible] descriptive [illegible] hand strength [illegible] Scriptures. It makes good [illegible] though [illegible] can get after [illegible] be [illegible] by [illegible] [illegible] [illegible] solution. It slips away [illegible] held up by hands of elephants [illegible] [illegible] of [illegible] clearly day [illegible] [illegible] ([illegible]) [illegible] ~~[illegible]~~ [illegible] ~~association~~ [illegible] regard to ~~scholarship~~. Learning. ~~Equally~~ [illegible] has no value for knowledge either. It does not [illegible] Dharma nor does [illegible] value [illegible].

The advice of a teacher is a source of peace and transforms those vices into virtues by purifying them like old age lending the grey hair a respectable look. This is precisely the time for you to receive instruction for you have not had a taste of worldly objects. For, the instructions drop out like water from the heart of one which is perforated by the missiles of Cupid. Even high birth or education does not lend modesty to a wicked person. For, does fire not burn if it is set up in a sandalwood; or does the submarine fire not become more fierce by the association of water, which in fact, is its extinguisher? Verily the admonition of a Guru for man is a waterless bath capable of washing off all evils. It contributes elderliness without advancement in age and without deformity of greyness and the like. It gives weight without adding the bulk of fat. It serves as an ear ornament without the use of gold and without giving a look of vulgarity. The advice of a Guru is a light without a lamp, and a vigil without uneasiness. It is especially so in case of the kings; for, rare are those who dare

advise them. The people, out of fear simply act on the words of the Kings. Kings do not listen even if advised whose sockets of ears are bridged over by the swelling of self conceit. Even if, perchance, they listen they overlook it like an elephant closing his eyes; and thus they grieve their teachers who offer them a salutary piece of advice. The disposition of a King is always perturbed falling faint in a fever of conceit. The riches give an empty pride to them; and the royal splendour lends them a stupor by the administration of the venom of states.

Dear noble one (lit. interested in progress) you may first examine the nature of wealth herself. She is a bee resting in the grove of lotuses formed by a mass of swords and daggers. While coming out ~~of~~ from the milk ocean she carried with her certain tokens as keepsakes from her associates to divert herself in the absence of their company. To wit, she brought redness of passion from the sprouts of Parijāta, constant crookedness from the Lunar streak, fleetness from the steed

ucchaishravas, the stupefying element from the venom, infatuation from wine and stiffness from the gem Kaustubha. Nothing else is so callous in this world as this wretched (vile) one is. Even if gained, she is retained with great difficulty. Even if tied down by the strong strings of virtues she slinks away. Even if restrained behind the bars of swords of thousands of self esteemed warriors, she escapes. She runs away even though held up by a compact herd of elephants spreading the darkness of a cloudy day through streams of rut. She never cares for the long associations. She does not worry about the noble birth. She has no regard for beauty. She does not maintain heriditary relations. She takes no account of skill. She does not respond to learning. She does not go by Righteousness. She does not respect ~~munifiien~~ munificence. She does not favour for [illegible] attainment